

# SAMARPAN

APR 2015







## Editorial by Ashok Jain

Writing editorial is a privilege and a blessing by Baba bestowed upon the editors. I am fortunate to write another editorial. And though I relish the opportunity, I am also aware of the responsibility and the fact that so many people would read this and thereby I should only let myself become instrument and let Baba guide me. Even the instrument needs to be qualified and I am not sure if I meet that criteria by any measure. I am perhaps not worthy of being equated with one zillionth part of even a true devotee of Baba. So, I consider it nothing but blessings of Baba that I write this editorial.

Each one of us have our own set of pain and pleasures. We come to this world with our past baggage of karmas and certain destiny to fulfil and also create new karmas. Though we have lived here infinite number of times, we do not carry memory, just the transformations. We have been chiseled by experiences, by our reasoning and by our karmas. As long as we live we shape ourselves and the process is very slow and very sublime. Sadgurus feel our pain and help us get over our pain slowly by guiding us to right path.

Every sadguru helps light our inner lamp. Baba has been doing that since time immemorial and he continues to shape our lives by his teachings. Knowledge is the basis upon which conduct is built upon. Knowledge is the basis upon which faith rests upon. We have learnt plenty of lessons in several lives and the undercurrent of the understanding gained acts as the guiding light for our actions. Actions create destiny and we learn lessons thereby and then the accrued destiny and resultant experiences mould our thinking and new set of karmas.

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And most of the times our actions might be good in certain life, the baggage might be too much and hence the experiences in this life may bear no relation to our karmas in this life and this is something which we should not let affect our understanding.

Through different paths people approach various streams of religions & sects. Baba has pulled people from various parts of the world to Him. Baba has helped people transformed their lives slowly by His teachings. We are eternally grateful to Baba to act as our guide not only in this life but several lives to come.

The editorial team hopes that this magazine help you bring closer to Baba and thereby closer to your own self. May you find ever increasing peace in your life by more understanding which you develop about life and about your own self. Om Sai Ram. Peace and love to all of you.



# *Spiritual Experiences*

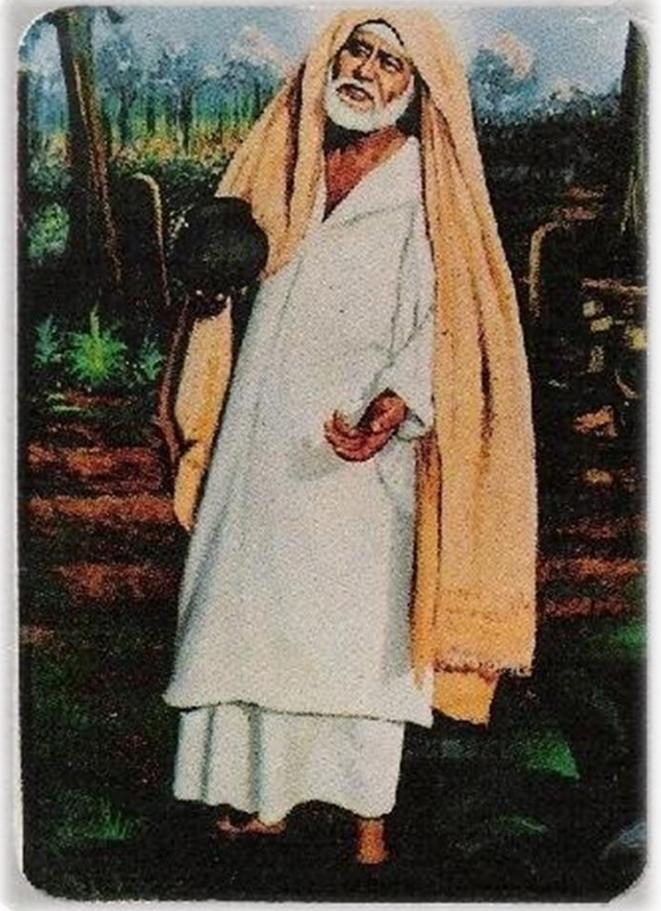


## गुरुर्ब्रह्मा गुरु विष्णु गुरुर्देवो महेश्वराय,गुरु साक्षात् परमब्रम्ह तस्मे श्री गुरुवे नमः

By: 'नीरमन'

अभ्युद्यय एवं विकास विश्व चिरंतन प्रक्रिया हैं इस प्रक्रिया के क्रम में कोई भी अंश अछुता नहीं है । यहाँ विकास का तात्पर्य सकारात्मक वृद्धि एवं विकास से है, वो विकास जो बुरे से अच्छे एवं अंधकार से प्रकाश की ओर ले जाये । मनुष्य जन्म दुर्लभ है और मनुष्य रूप में जन्म लेकर अगर सत्कार्य न किया और जगत कल्याण की भावना मन में न उत्पन्न हुई तो शायद यह जीवन ही सार्थक नहीं है क्योंकि अपना पेट तो सब पाल लेते है पर जो अपने साथ दूसरों के कल्याण की बात भी सोचे वो ही मनुष्य है ।

साईं इस बात का प्रत्यक्ष उदाहरण है जिन्होंने अपने तन को तपा कर अपने भगतों की हर पल और हर परिस्थिति में सहायता की है । जो भी बाबा को मन से एक बार भी याद कर लेता है बाबा उसके विकास में जरूर सहायक होते हैं ,यह मैं सुन कर या देख कर नहीं कह रही बल्कि अपने अनुभव एवं अपने अंतर्मन की गहराइयों से कह रही हूँ कि साईं बाबा ने कभी ऐसा नहीं हुआ कि जब मैंने अपने बाबा को याद किया और उन्होंने मुझे अपने होने का अहसास न कराया हो । अनेको बार मुझसे गलती हुई पर वो हमेशा एक बहुत अच्छे पिता के समान हर पल- छड मेरे साथ रहे है और वो मेरे साथ हमेशा रहेंगे ये मेरा अटूट विश्वास है । मैं



अपना एक अनुभव आप सब के साथ साँझा करना चाहती हूँ । साईं बाबा की कृपा से मुझे बहुत कुछ मिला या ये कहे कि आज जीवन का उद्देश्य समझ आया है । आज मेरी भी अपनी पहचान है,परन्तु



कभी कभी बहुत सम्हल कर चलने पर भी व्यक्ति से गलती हो जाती है या ये कहे कि वक्त रहते समझ नहीं आती कि क्या किया जाये ।

एक बार मैं बाबा के दर्शनों को शिर्डी गई जैसा कि मैं हर वर्ष करती हूँ कि कम से कम वर्ष में एक बार बाबा के दर्शन अवश्य मिल जाये और अपने साईं बाबा के श्री चरणों में बैठ कर वो सुख और शांति का अनुभव करू जो संसार में कहीं और नहीं है । बड़े मन से इस बार बाबा के लिए एक दुशाला (दोहद ) ले गई कि बाबा को सर्दी में ये गरम वस्त्र अर्पित करूँ ताकि मेरे बाबा इस वस्त्र को अपने अंग में एक बार भी स्पर्श करा देंगे और मैं समझूंगी की बाबा ने इस तुच्छ की भेंट भी स्वीकार कर ली । दर्शन के समय मैंने वो वस्त्र पुजारी को दिया कि वो उसे बाबा के श्री चरणों में समर्पित कर देंगे ,परन्तु उन्होंने उस वस्त्र को बाबा को स्पर्श करवा कर मुझे वापस कर दिया और कहा कि बाहर बैठे किसी भिखारी को दे दूँ । मैं बाबा के दर्शन कर जब मंदिर के बहार आई तो मेरे मन में लालच आ गया की इसे बाबा को स्पर्श कराया जा चुका है फिर मैं कैसे इसे किसी और को दूँ । इसी कश्मकश में मैं अपने पति के साथ वापस आ गई उस शहर में जहाँ पर मैं नौकरी करती थी । और एक दिन पश्चात ही अपने गृह जनपद के लिए निकल पड़ी क्योंकि दीपावली पर घर जाना था । बड़ी ही मुश्किल से रेलगाड़ी में बैठने की जगह मिली जिसमें मैं और मेरे पति एक ही सीट पर किसी तरह बैठ गए ।

कुछ समय पश्चात नींद सी आने लगी क्योंकि रात का वक्त था । कुछ समय पश्चात मेरी आँख खुली तो क्या देखती हूँ कि मेरे सामने एक बूढ़े से बाबा जी रेलगाड़ी के डिब्बे में चढ़ने के स्थान पर नीचे बैठे हैं और उन्होंने सिर्फ एक मर्दानी धोती से अपने पुरे तन को ढक रखा था और इतनी सर्दी में उनके पैर में चप्पल तक न थी । ये



देख कर लगा कि इनको तो ठण्ड लग रही होगी और वो बार-बार अपने एक पैर को दूसरे पैर पर रख रहे थे, उनके पैर के बार बार इस तरह रखने को देख कर लग रहा था कि जैसे उन्हें बहुत अधिक



सर्दी लग रही है तो मेरे मन में ख्याल आया कि अपनी चप्पल दे दूँ दो शायद इनको थोड़ी राहत मिल जाये । मैंने इसके लिए अपने पति से अनुमति मांगी कि क्या मैं अपनी चप्पल उन बाबा को दे दूँ जो मेरे सामने नीचे बैठे हैं, इस पर वो बोले कि रेलगाड़ियों में लोग ऐसा वेश बना कर लोगों कि हमदर्दी से कुछ मिलने कि आशा में ऐसा करते हैं । मैं उन बाबा को न वस्त्र दे सकी जिससे वो अपना तन ढक सकते क्योंकि वो वस्त्र मैं अपने घर पर रख आयी थी, और न ही चप्पल ही दे सकी । परन्तु इस बात ने मुझे जैसे अंदर से झकझोर कर रख दिया था कि मैं उन बाबा को कुछ न दे सकी जिनको वस्त्र और चप्पल की आवश्यकता थी । मन अशांत सा हो चला था परन्तु मैं कुछ न कर सकी यही सोच मेरे मन में अजीब सी उधेड़ बुन पैदा कर रही थी । और मैं न जाने क्यों बहुत असज महसूस कर रही थी । मैंने अपनी आंखे बंद कर ली और कब सो गई पता नहीं चला क्योंकि एक लंबा सफर तय करके आयी थी और फिर सफर पर थी । लगभग एक-दो घंटे तक ऐसा ही क्रम चलता रहा कि मैं बार बार नींद भरी आँखों से उन बाबा को देखती फिर आँखें बंद कर लेती । परंतु अचानक आंख खुली तो देखा कि वो बाबा न जाने कहा गायब हो गए और शायद रास्ते में कोई स्टेशन भी नहीं पड़ा तो वो बाबा कहा चले गए । मुझे न जाने क्यों तुरंत लगा कि कही बाबा ही तो नहीं थे उन बाबा के वेश में । पता नहीं क्यों उस एक घटना ने मेरे मन में ऐसी छाप छोड़ी कि हमेशा ही लगता रहा कि वो दुशाला किस को दूँ ।

मेरे पति कि इच्छा और एक मान्यता को पूरा करने के लिए हम दोनों माता वैष्णोदेवी के दर्शनों को गई और मैंने वो चादर अपने साथ रख ली कि हो सकता है कि फिर वो ही अनुभव वहाँ हो जाये और बाबा को याद करके अपनी गलती की छमा मांगते हुए उस चादर को किसी को अर्पित कर सकूँ । साईं बाबा बहुत दयालु है उन्होंने एक बार फिर गलती सुधार का मौका दिया और वहाँ भी हम लोगों को एक व्यक्ति मिल गए जिनके दोनों पैर कटे थे और वो कही दूर से माता वैष्णोदेवी के दर्शनों को आये थे । हम लोगों ने श्रद्धा पूर्वक वो चादर उनको अर्पित की । जब वो चादर बाबा के नाम पर अर्पित की तो अपार संतोष प्राप्त हुआ । और मन ये सोचने पर मजबूर हो गया कि बाबा ने फिर भी तो मेरी ही मुराद पूरी की है, मैं ही तो चाहती थी कि बाबा मेरी भेंट को स्वीकार करें । बाबा तो इतने कृपालु और दयालु है कि उन्होंने ने तो सहज ही मेरी भेंट स्वीकार कर ली थी पर मैं ही अज्ञानी होकर बाबा को न पहचान सकी । बहुत पछतावा और अपराधबोध था मन में मुझे परन्तु देखो बाबा ने फिर से मेरी गलती को सुधार दिया और अपनी इस बेटि पर दया की । मन में हमेशा अब हमेशा एक ही बात रहती है कि दुनिया रूठे परन्तु मेरे साईं बाबा कभी भी न रूठे । क्योंकि एकमात्र साईं बाबा ही मेरे इस जीवन के खेवन हार है । साईं बाबा ने जैसे मुझ पर कृपा की है वैसे सब पर करें ।

एक अरदास अपने साईं बाबा के

नाम:-



साईं बाबा तेरे चरणों कि रज धूल जो मिल जाये,  
सच कहती हूँ बाबा तकदीर सम्हल जाये।  
ये मन बड़ा चंचल है तेरा ध्यान नहीं करता  
जितना इसे समझाऊ उतना ही मचलता है  
सुनते है तेरी रहमत दिन रात बरसती है,  
एक बूंद जो मिल जाये तकदीर सम्हल जाये ।  
नजरों से गिरना न साईं बाबा चाहे जितनी सजा देना,  
नजरों से गिरी जो साईं, मुश्किल है सम्हल पाऊ।  
देवा तेरे चरों की , बाबा तेरे चरों की धूल जो मिल जाये ,  
सच कहती हूँ बाबा तकदीर सम्हल जाये।  
साईं बाबा मेरे जीवन की बस एक तम्मन्ना है,  
तू सामने हो बाबा , मेरा दम ही निकल जाये ।  
  
साईं बाबा तेरे चरणों कि रज धूल जो मिल जाये,  
सच कहती हूँ बाबा तकदीर सम्हल जाये।

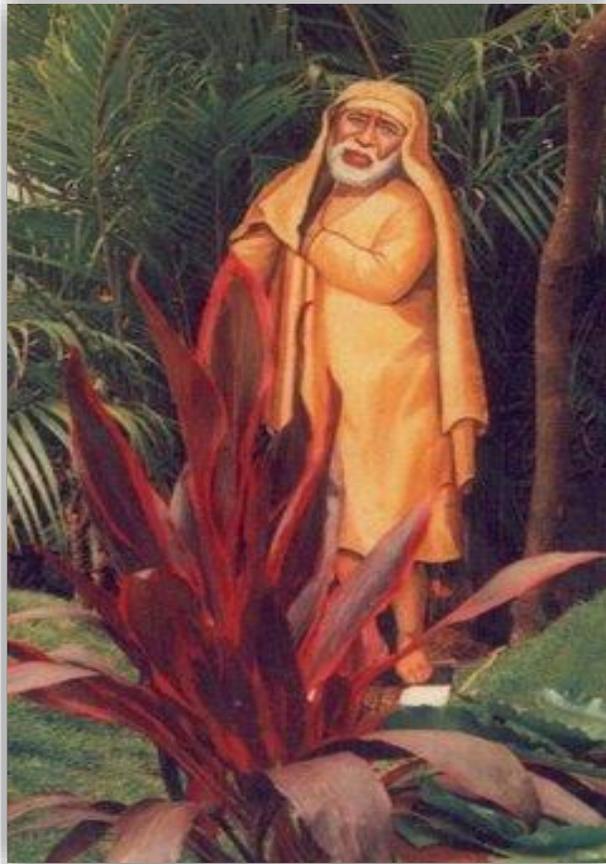


## My Experience with my lord Sai Baba

**By: Kirthiga**

Shirdi Sai Baba says, "He who surrenders himself to the Feet of Hari will get freed from all troubles." I love Saibaba very much. He is my saviour. My father is a business man. Once certain issue cropped up in his business. He was severely fined some amount by authorities. We didn't know what to do. There was no one to help us. Then I started to pray to my Sai natha. Sai Baba is really great. As soon as I prayed, my father was helped by an officer. It is our baba who had sent him. The amount was reduced and my father was free from that problem. Thanks to Sai-Natha.

And then there was another incident when due to property issues within our family, we were undergoing lot of stress. My grandfather was not willing to transfer my father's property to him. He was threatening my father that he would sell my father's shop. We were frightened a lot and had no idea how to get around the problem. Seeing no recourse, my mother and I started to fast for nine Thursdays to Sai natha. It was indeed a miracle that before we could finish all the fasts, we got a solution to the problem. My grandfather could not sell the shop which belonged to my father.



Oh my beautiful Sai-Natha, you are really great. Infinity times infinity thanks to you baba. You are always with us. I feel your presence in my life each and every moment. There are many more miracles with which you blessed me in this life. I love you very much dear Sai-Natha.



## Baba's Tender Touch

**By: Neeraja Nimmagadda**

The very first time I knew about Sai Baba was when I was in California and I wanted to read SSS and just then I got an inspiration perhaps from God that I could read SSS online. So I started reading the book online after taking bath and after doing my puja to Baba. When I would read it felt as if I knew what was going to happen in the next chapter and this really freaked me out. I told this to my husband also named Sainath. I gave him the laptop and told him to read a chapter and then in the middle, I told him to stop and then I told him the rest of the chapter without seeing the laptop. My husband was really surprised and asked me if I had read that chapter before. But I told him that that was the very first time I had started to read online and felt that I knew few chapters. This had happened to me perhaps I knew Baba in certain way beyond my thoughts.

That night in my dream I saw an old man with not so white robe on him and he came to me while I was sleeping and He kissed my ear. I got up startled and saw my husband sleeping soundly. I woke him up and asked him if he had kissed my ear. He denied that he was surprised that I was asking such a question and laughed at me and said "no way". Then I knew in my heart that the old man I saw in my dream was Baba and He kissed my ear. My whole being was trickled and was feeling that close to Baba and touched my ear repeatedly.



Next morning my husband enquired me about the last night's incident and I told him what I had experienced. I could feel Baba's touch in my ears. I really love Baba so much and tears of joy and gratefulness towards him well up my eyes every time I think about the incident. I see him in all things around me every moment. Jai Sai Baba.



## Lost key found

**By: Savithri Ganesh**

I had been to Chennai for vacation and while I was packing my luggage for my return journey the house keys were missing along with the ID proof. Only few hours were left for the train. I was very much shocked and searched all the corners of the house for more than an hour. Finally, I decided to cancel my return journey.

Immediately I went to Sai Baba's photo, closed my eyes and sincerely prayed him to solve my problem and show the place of the house key because I had to go to the office next day. The prayer was only for a few minutes. Immediately after my prayer, I heard my husband's voice "see the keys and ID card is in this bag". That bag was searched by both of us several times earlier and there was no trace of key when we did that. It was nothing short of miracle that I got my key and ID card by Baba's blessings.

Now I have put my son's life in his lotus feet and my humble prayer is that he should show a good path to my son and he should respect the parents. O Sai devotees kindly pray to our Sai Baba to fulfil my prayer. I believe

in group prayer. I fully believe Sai Ram will certainly hear my prayer and I am living in this world only on his feet at all times and with his kind blessings. His only slogan for my life is "Why fear when I am here for you".



# *Spiritual Articles*



## Sayings of Ramakrishna

### Source: internet

Every religion is a path to God

The human mind trying to fathom the nature of God is like an ant trying to carry away a mountain of sugar.

By doing unselfish work, one gains love for God; and gradually, through His grace one attains Him. One sees God, and talks with Him, just as I am talking to you.

After Realization, one sees God everywhere. He is most conspicuous in man, and among men, in pure souls - who have not the least hankering for lust and wealth

Some blind men happened to come across an elephant. Someone told them what it was and asked them to describe it as it seemed to them. The one who touched the leg said that it was like a column. The second one felt its ear and said it is like a winnowing fan. Similarly, those who had touched its trunk or belly, gave different opinions. So with God, everyone conceives Him according to his experience.

People talk glibly about the highest knowledge, but in their everyday lives they are satisfied with the things of the lower plane.

You cannot realize Him if you have the least bit of attachment in you. A thread with ever so few ragged fibers won't pass through the eye of a needle.

So long as there is the "I" there is duality. The Existence-Knowledge-Bliss Absolute is an ocean, within which is the pitcher 'I'. So long as there is the pitcher, the water seems to be separate - one portion is inside the pitcher and the other outside.



When the pitcher breaks, there is one mass of water; and that cannot be expressed in words.  
Who will do so?

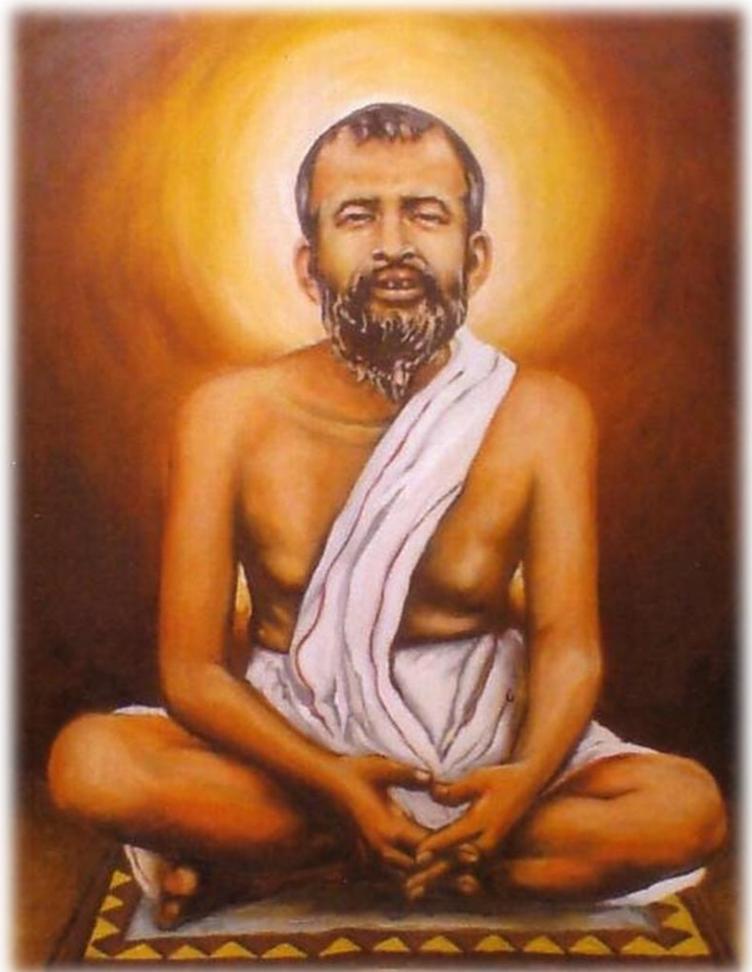


**In whatever form the devotee worships God, God will assume that form to bless his earnest devotee**

**Source: internet**

In this phase of his spiritual journey, Ramakrishna saw God as the Divine Mother, but his spiritual journey was never static. Next he took up devotion to the form of the Avatar Rama who lived thousands of years ago and after attaining a vision of Rama, he next fixed his goal on Krishna, another divine incarnation. In this way Ramakrishna spent his whole life seeking God in many different ways.

One of his young charges had a bible and used to read to Sri Ramakrishna stories from the bible. He became enamoured of the wonderful stories of the life of Christ and of the beautiful picture of the Madonna with the Divine Child and fully immersed his mind in the Christian images for three days. On the fourth day as he was walking he saw an extraordinary looking person of serene aspect approaching him with his gaze intently fixed on him. Presently the figure drew near and from the inmost recesses of Sri Ramakrishna's heart there came the realization: "There is the Christ who poured out his heart's blood for the redemption of mankind and suffered agonies for its sake. It is none else but the Master-Yogin Jesus, the embodiment of Love!"



In his divine vision the Son of Man embraced Sri Ramakrishna and became merged in him. The Master lost outward consciousness in Samadhi, realizing his union with Brahman with attributes. Thus was he convinced that Jesus Christ was an Incarnation of the Lord.



In addition to being a Devotee (an inherently dualistic relationship), Ramakrishna also attained to mergence in the absolute (i.e. complete non dualism).



## From a Great Darkness

**By: Chhaganlal V. Yogi (source: internet)**

What does Sri Bhagavan mean to me? After many years of experiencing his grace I can now reply, "He is everything to me. He is my Guru and my God." I can say this with confidence because, had I not had the good fortune of seeing him and thereafter getting into closer contact with him, I would have been still groping in the dark. I would still have been a doubting Thomas.

How did it all begin? When I was eighteen I read a lot of books by Swami Vivekananda and Swami Rama Tirtha. This reading generated a desire in me that I should also become a sannyasin, like the authors of these books. Their writings also implanted in me the ideal of plain living, high thinking, and a life dedicated to spiritual matters. Somehow, my desire to become a sannyasin was never fulfilled, but the ideal of a dedicated life made a deeper and deeper impression on my mind. At the age of twenty I had the good fortune of contacting Mahatma Gandhi. His ideals won my heart and for several years I faithfully tried to put them into practice.

I was doing my duty to the best of my ability and leading, as best I could, a pure and dedicated life until the age of thirty-eight. Around that time skepticism began to assail me and my mind became a home for all kinds of doubts. I began to doubt the ideals of Gandhiji; I began to doubt sadhus and sannyasins; I doubted religion, and I even began to doubt the existence of God.



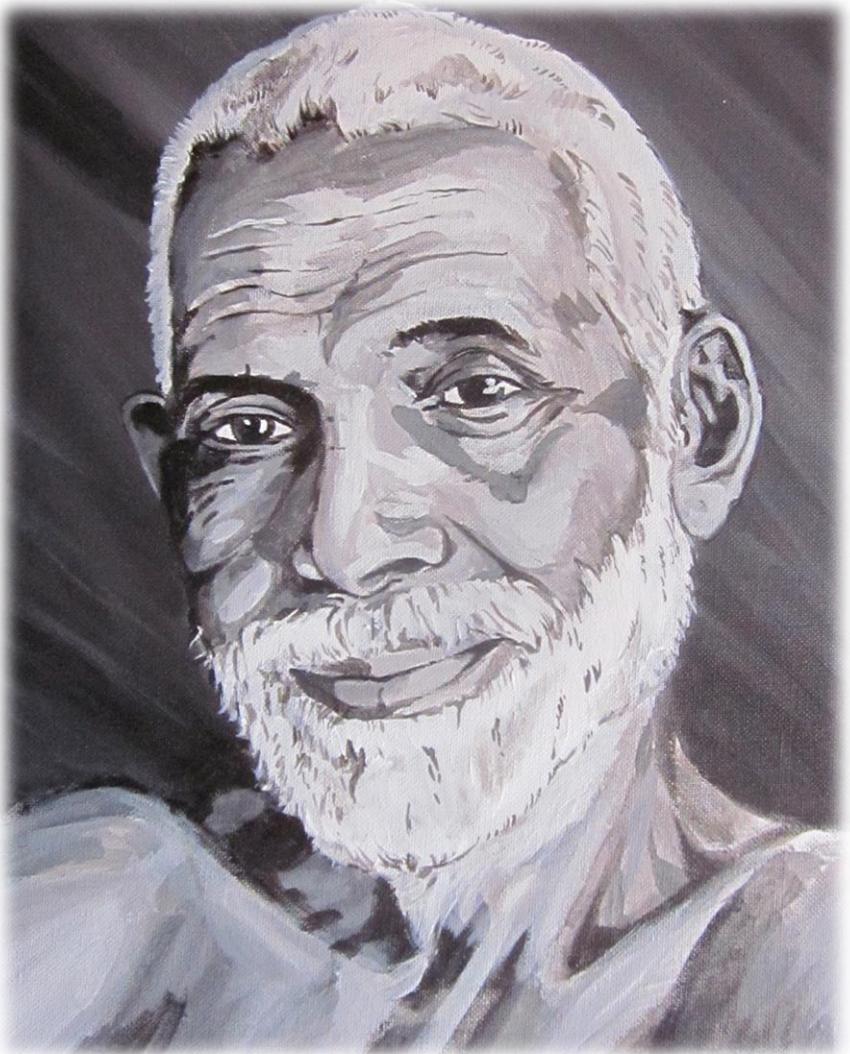
It was in this darkest period of my life that I first heard of Sri Ramana Maharshi. At that time I seemed to be heading swiftly towards total skepticism. The world appeared to me to be full of injustice, cruelty, greed, hate and other evils, the existence of which logically led me to a strong disbelief in God. For, I argued, did He truly exist, could anything dark or evil ever flourish? Doubt upon doubt assailed me like dark shadows



which dogged my footsteps. I had, as a consequence, lost whatever little reverence I might have had for sadhus and sannyasins. I found myself slowly but surely losing my interest in religion. The very word itself eventually became a synonym in my mind for a clever ruse to delude the credulity of the world. In short, I began to live a life lacking optimism and faith. I was not happy in my disbelief, for my mind took on the aspect of turbulent waters, and I felt that all around me there was raging a scorching fire which seemed to burn up my very entrails.

It was about that time that Chhaganlal Yogi met an old friend on the train who had recently visited Ramanashram. His friend described his visit with great enthusiasm and tried his best to convince

Chhaganlal that Ramana Maharshi was an authentic sage. Then his friend gave him a pinch of vibhutti, holy ash from Ramana Maharshi's ashram, but such was his skepticism and cynicism that he let the precious ashes fall from his fingers onto the floor of the train. But in parting his friend gave him a book about the Maharshi which Chhaganlal read and was intrigued by, yet he still felt a great skepticism. Despite his cynicism, he could not get the Maharshi out of his mind. Finally after reading other books and repeatedly writing to the ashram, he decided to visit and find out for himself.



At first I was terribly disappointed because nothing seemed to strike me in the way I had expected. I found Sri Bhagavan seated on a couch, as quiet and unmoving as a statue. His presence did not seem to emanate anything unusual, and I was

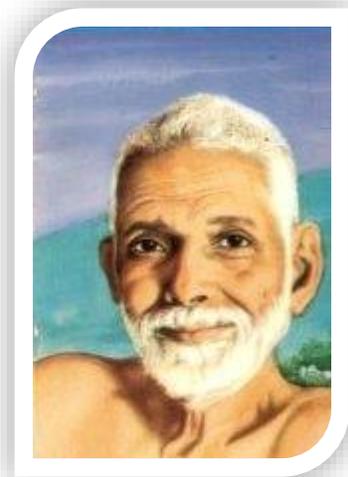
very disappointed to discover that he displayed no interest in me at all. I had expected warmth and intimacy, but unfortunately I seemed to be in the presence of someone who lacked both.

From morning till evening I sat waiting to catch a glimpse of his grace, of his interest in me, a stranger who had come all the way from Bombay, but I evoked no response. Sri Bhagavan merely seemed cold and unaffected. After pinning such hopes on him, his apparent lack of interest nearly broke my heart. Eventually, I decided to leave the ashram, knowing full well that if I did, I would be more skeptical and hard-headed than before.

The Veda parayana was chanted every evening in Sri Bhagavan's presence. It was considered to be one of the most attractive items in the daily program of the ashram, but in my depressed state it fell flat on my ears. It was the evening of the day that I had decided to leave. The sun was setting like a sad farewell, spreading a darkness over both the hill and my heart. The gloom deepened until the neighborhood disappeared into the blackness of the night. In my sensitive state the electric light which was switched on in the hall seemed like a living wound on the body of the darkness. My mind, which was deeply tormented, felt that the psychic atmosphere in the hall was stuffy and choking. Unable to bear it any longer, I walked outside to get a breath of fresh air. A young man called Gopalan came up to me and asked me where I had come from.

"Bombay," I replied.

He asked me if I had been introduced to the Master, and when I replied that I had not, he was most surprised. He immediately led me to the office, introduced me to the Sarvadhikari and then proceeded with me to the hall where he introduced me to Sri Bhagavan. When he heard my name Sri Bhagavan's eyes turned to me, looked straight into mine and twinkled like stars. With a smile beaming with grace he asked me if I were a Gujarati. I replied that I was. Immediately he sent for a copy of the Gujarati translation by Sri Kishorelal Mashruwala of Upadesa Saram, a few copies of which had only just arrived. He then asked me to chant the Gujarati verses from the book.



"But I am not a singer," I answered, hesitating to begin. But when it became clear that I was expected to perform, I got over my initial hesitation and began to chant verses from the book. I had sung about fifteen when the bell for the evening meal rang. All the time I was chanting I could feel Sri Bhagavan keenly observing me.

suffusing my consciousness, even  
silent gaze brought about a

It seemed that the light of his eyes was  
without my being conscious of it. His  
subtle but definite transformation in



me. The darkness, which a few minutes before had seemed heavy and unbearable, gradually lightened and melted into a glow of well-being. My erstwhile sadness completely disappeared, leaving in my heart an inexplicable emotion of joy. My limbs appeared to have been washed in an ocean-tide of freedom.

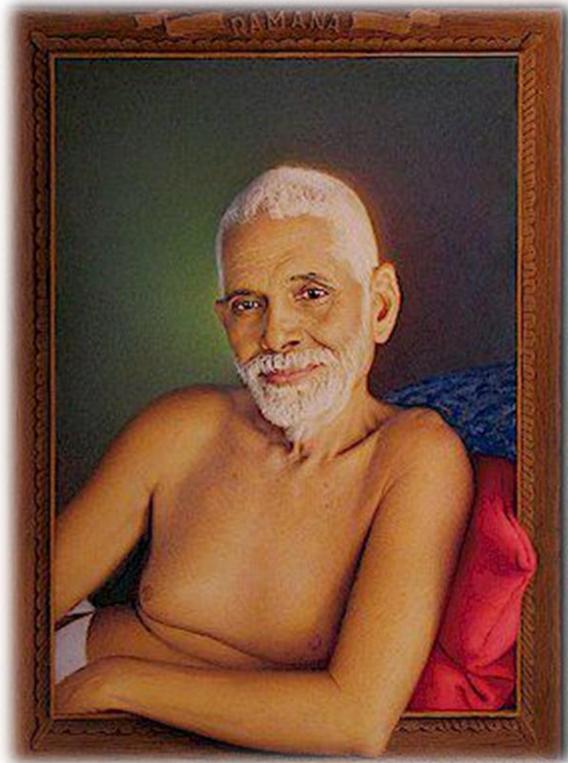
That evening I sat close to Sri Bhagavan in the dining room. In my exalted state the food I ate seemed to have an unusual and unearthly taste. I quite literally felt that I was participating in some heavenly meal in the direct presence of God. After having such an experience I, of course, abandoned all thought of leaving the ashram that night. I stayed on for three days longer in order to widen the sacred and extraordinary experience which had already begun, an experience of divine grace which I felt would lead me in the direction of spiritual liberation.

During the three days of my stay in the proximity of the Divine Master, I found my whole outlook entirely changed. After that short period I could find little evidence of my old self, a self which had been tied down with all kinds of preconceptions and prejudices. I felt that I had lost the chains which bind the eyes of true vision. I became aware that the whole texture of my mind had undergone a change. The colors of the world seemed different, and even the ordinary daylight took on an ethereal aspect. I began to see the foolishness and the futility of turning my gaze only on the dark side of life.

In those few days Sri Bhagavan, the divine magician, opened up for me a strange new world of illumination, hope and joy. I felt that his presence on earth alone constituted sufficient proof that humanity, suffering and wounded because of its obstinate ignorance, could be uplifted and saved. For the first time I fully understood the significance of 'darshan'.

While I lay in bed in the guest room of the ashram, the encounter which had taken place on the train in Bombay replayed itself in my mind. I recalled the blind audacity which had prompted me to drop the thrice-holy vibhuti in contempt onto the floor of the railway carriage. Today, even one speck of such vibhuti is a treasure to me.

"O Master," I thought to myself,  
"what a miracle of



transformation! Why did it take half a



lifetime before I could meet you? Half a lifetime of blundering, of failing and falling. But I suppose, my Master, that you would say that time is a mental concept. For I feel that in your sight your bhaktas have, throughout all time, always been with you and near you.

As these thoughts were passing through my mind, I slowly fell into a deep sleep. The next morning I arose in a rejuvenated state; there was a new vigor in my limbs and an awareness that my heart was permeated with light. On the third day of my visit I sadly took leave of Sri Bhagavan. I was still human enough, still caught in the sense of time and space, for the parting to leave me with a feeling of aching and emptiness in the heart. But there was no despair. Something assured me that I would be returning to the feet of the Master sooner than I could imagine.



## A Believer From A Non-Believer

**By: Acharya Mahaprajna (source: internet)**

I see a picture emerging before me. It has three aspects: First, a man was performing religious rituals. I endearingly asked him why he was doing it.

He spontaneously replied, "It will ameliorate the hereafter." Second, there was a man who used to do business. Despite many efforts, he did not get success. He grew disappointed. He started spending all his time in religious rituals. One day I asked him why he spent a lot of time in those rituals. He replied, "I am unhappy in this life because of bad deeds in the previous birth. I am doing those rituals so that at least in the next birth may not have to suffer so much unhappiness."

Third, there was a man who was very quarrelsome. He was equally a strong advocate of religion. I was at a loss to understand how pugnacity and religiosity could go together. However, he regarded himself religious and others called him religious. One day I asked him what his being religious could mean when he was quarrelling all the time. He replied respectfully, "I have got into the habit of quarrelling and can't get over it. This life will run its course the way it is doing. Let me by practising religion at least hope for a better hereafter."



If we put all the three aspects together, the integrated picture suggests that religious people are not as much concerned about ameliorating the here as they are about the hereafter. They are not as desirous of improving the present life as they are of improving life in the next birth. And not apparently unreasonably so. For they believe they are helpless about what is happening in the present life, since it is the outcome of the bad actions of the previous life. Their next life would be good in proportion to the good they do in this life.



Their idea of a good life is availability of abundant wealth, a nice mansion, a good family, plenty of domestic aids and luxury goods. Incredibility, falsehood, breach of trust etc. are not opposed to their idea of a good life. They are not ascetics. After all they have to do business for earning a livelihood. Can one make a living through authenticity, truthfulness etc.? Such arguments never allow them to be righteous. Let me explain their concept of religion by quoting an incident.

One day, a new face was sighted in a seminar. The participants present there asked the stranger out of curiosity: "What is special about your life?" The stranger replied, "My special quality is that I never neglect or abandon religion," He felt even more enthused when people looked at him with eyes full of wonder. He added, "When required, I drank liquor and gambled, but never gave up religion. Hunger is an acute problem and to satiate it I sometimes stole and even robbed, and yet did not abandon religion. Who does not have a weakness of mind? I too indulged in prostitution out of weakness, but did not relinquish religion."

Keeping his eyes closed he went on indulging in self-praise. Then one of the men asked him, "What is your religion?" The stranger replied with a sense of pride, "I never ate anything at the hands of untouchables. I faced countless hardships but spared no efforts to remain steadfast in religion."



One can find hundreds of similar incidents and stories. They present before us religion as conceived by the common people. Of course, there is also no dearth of people, who would disapprove of such a concept of religion. Man revels in the outbursts of his emotions; he has not left even the field of religion untouched by the above tendency. In fact, religion's true character lies in calming, not in exciting passions. Has such a true religion ever been practised?

hatred and agitation of mind as is an irreligious person. If those lecturing on the equality of all sentient beings are discriminatory and if those lecturing on the common fatherhood of God are cruel, it is natural to conclude that philosophy is



confined to the intellect and lecturing only. I failed to understand why even those people do not hesitate to indulge in evil who believe that the spirit exists, that it is reborn, that good results in good and evil results in evil. Then how can one distinguish a believer from a non-believer?



## Acceptance Of Possibilities Is The Key

**By: Acharya Mahaprajna (source: internet)**

There are infinite modes. Within us a lot of potential possibilities are hidden. Coal can turn into diamond. Today this is a definite fact that coal can become a diamond. The potential to become a diamond is latent within coal. Everything has the ability to become anything. This is the belief of anekanta. Few things are impossible. Sentience cannot become insentience and insentience cannot become sentience. Other than this everything else is possible. There is no rule which prevents change from one to another or from becoming another. One can become anything and everything. All the possibilities are there. In one small grain of sand all its properties of smell, colour and touch are there. One particle of sand is infinitely sweeter than one particle of sugar.

We are engaged in meditation only with the acceptance of possibilities. Within us there is infinite consciousness, infinite knowledge. There is enlightenment (kevalya) within us. We have infinite strength within us, infinite bliss. Acknowledging the possibility of manifesting all this, we perform our special meditation. If these possibilities did not exist then who would spend so much time on them? Who would withstand such trouble and, in spite of being a sensory being, give up all the pleasure of the senses? If we sit huddled away from the world spending five to six hours in meditation and kayotsarg, it is only because we know these possibilities. They are known. It is also known that from the above means they can become manifest.



Illness is a condition. It manifests  
is a condition. It is within us. Its

and man becomes ill. To be healthy or ill  
possibilities are there. With its



manifestation, disease disappears. We have infinite possibilities of good health within us. With their expression, disease disappears.

Man becomes disappointed because he does not know the rules of anekanta. He forgets that no condition is permanent. Each condition keeps changing. If the condition of disease is presenting itself, we can turn it into a condition of health with our effort. If today the condition of sorrow is being manifested, then tomorrow it can be the condition of joy. One, who has the ability to accept this possibility will never face sorrow, will never fall ill. He will never spend his life in bed. He will awaken his dormant energy.



## Parables from Jesus Christ's lives

### Source: internet

#### Greater Authority than the Priest

Sincere effort and actual activity entitle you to the Grace of God. When Jesus Christ entered the precincts of the Temple of Jerusalem, and found people sacrificing doves and birds and other living things to God, he released the birds and condemned the acts of blood. The priests and scholars resented his act and argued: the God in whom they had faith accepted the sacrifice and was propitiated thereby. They asked him evidence of his authority to interfere with the dictates of religion. Christ went on to tell them a parable.

"Once there was a farmer who had two sons. He asked his first son to go out to the field so that he may watch the crops ready for harvest. The son refused to obey him. Thereupon he asked the second son, and he readily agreed. But, what really happened was, the second son later calculated the bother and the sleeplessness which the watching will bring to him; he did not go. The first son later repented for his refusal to do as bidden; he went and watched the crop. Now, Christ asked, who among the two pleases the father more - the son who declared assent by word of mouth and disobeyed in action or he who disobeyed by word of mouth but obeyed in action?"

"You obey in words but disobey in action. My action reveals that I do acts which God has commanded. You are your own witness, whether you follow the dictates of the Divine Father. I have greater authority than you, for your action shows that you disobey whereas my action proves that I follow his commands."

#### Faith Supplied the Healing Force

The power of faith is illustrated in an incident from the life of Christ. Once a blind man approached Jesus and prayed: "Lord, Restore my sight." Jesus asked him: "Do you believe that I can restore your sight?" The blind man replied unhesitatingly: "Yes, Lord!" "If that is so then open your eyes and see", said Jesus. The blind man opened his eyes and got his sight.

#### Where is Heaven?

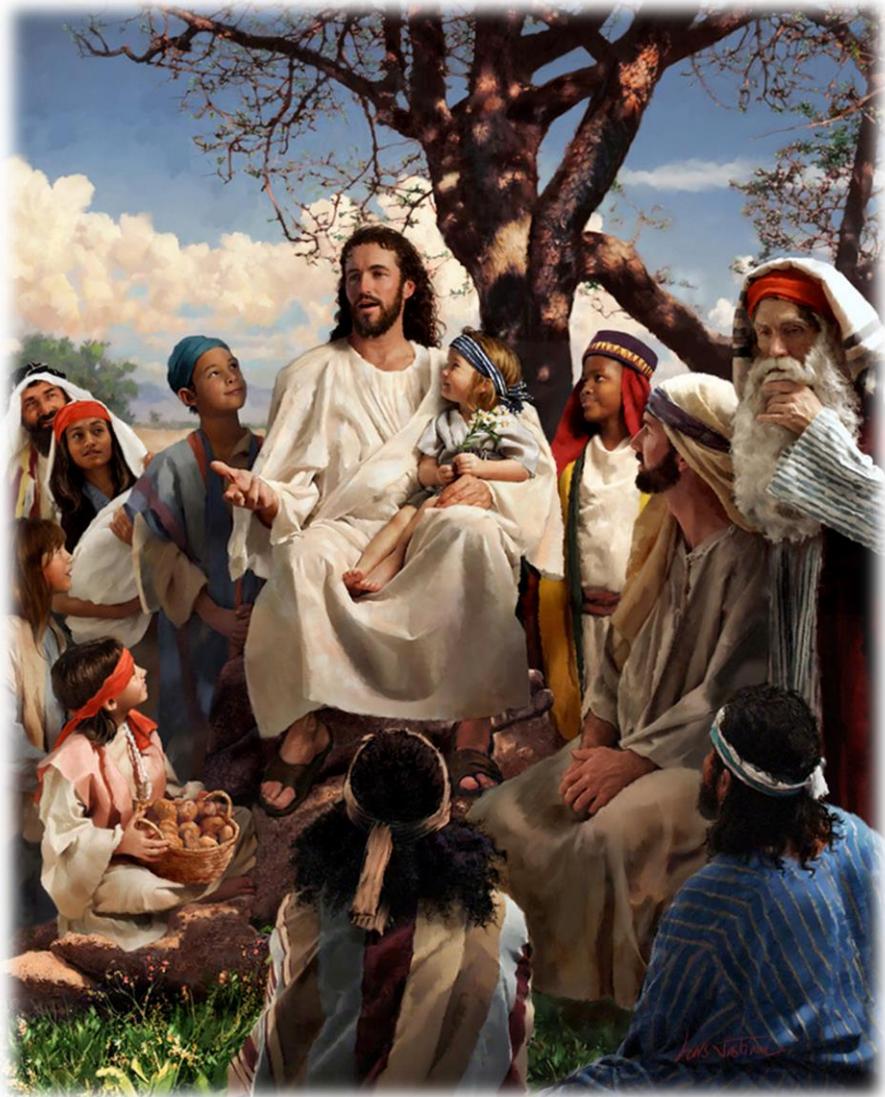
Christ declared that God can be realized only through love. Once a high priest in Jerusalem called Jesus and asked him: "Are you King of the Jews?" Jesus replied: "I do not say so". The priest told Jesus: "You are leading the people astray by your wrong teachings. You are telling them that everyone can enter Heaven only through you." Jesus said that he had been telling the people to seek the Kingdom of Heaven. The priest asked: "Where is that Kingdom?" Jesus replied: "The Kingdom of Heaven is



within you, within everybody. When this is my teaching, how can I be accused of claiming that the Kingdom of Heaven can be attained only through me?" How did Jesus get the courage to speak in this fashion? It was because he was proclaiming the truth. Truth is born of love, which comes from faith in God.

### **Accumulate the Wealth of Grace**

Jesus set no value on wealth or position. Once a rich man came to Jesus when he was in the house of Martha and Mary. The rich man told Jesus that despite all his wealth and possessions he was not having peace of mind. He was harassed by many worries and appealed to Jesus to show him a way out. Jesus told him: "There is a simple way, but will you follow it? You have been accumulating riches and your worries have grown with them. What are you going to do with all this wealth, which some day you will have to leave behind? Distribute it



among the poor and the needy and your worries will go. Accumulate instead the wealth of God's grace through love of your fellow men."

## Finding Her Spiritual Teacher

### Source: internet

Phyllis Krystal of California had been searching for a true spiritual guide for several years but so far had not found any spiritual teacher she could put her full faith in. In 1972 she went into a bookstore to buy books to read on a forthcoming trip to India and as she reached up to a high shelf to take a book down, a different book fell at her feet, almost hitting her on the head. The book was "Baba" by Arnold Schulman and Phyllis was surprised to learn of an Eastern teacher she had never heard of. Everything she read in the book attracted her to Sathya Sai Baba and she began to wonder if she had finally found the guru she was searching for.

She and her husband left on their planned trip to India but their agenda was already fixed so, to her great disappointment, they had no opportunity to see Sai Baba. However, by a strange coincidence, everywhere they went they saw pictures of him and also met people whom he had helped. After the trip they began visiting a Sai Baba center in Southern California and she felt an increasing urge to go back to India to see him in person. So she and her husband planned another trip to India.

When at last they arrived in India they proceeded to Prasanthi Nilayam settled into the lines of the thousands of devotees waiting the darshan of Sai Baba. Phyllis waited for what seemed like hours then suddenly a hush came over



and

for

and

the

crowd and she saw a flash of Sai Baba's orange robe in the distance. She watched as he slowly made his way along the lines of men and women devotees, crossing from one side to another to exchange a word here, take a letter there, or bless some particular devotee. As he came nearer to her, Phyllis felt her heart start to pound and she wondered once again if Sai Baba was the teacher she was destined to meet.

She prayed silently for a sign to confirm

whether he really was her

intended master but otherwise she



made no visible movement to attract his attention. She watched as he slowly approached nearer, and then held her breath as he stood at a point quite near to where she was sitting. Although he was very close to her, he did not even look in her direction, and then he began to move away. With a sinking heart she accepted the answer that he was not to be her guru and that she would have to continue searching for her real guru elsewhere. No sooner had this thought flashed through her mind than Sai Baba turned back to face her and said to her: "So you have come!". Then he flashed his radiant smile at her and she lost all sense of time and place and her mind went blank while her eyes were locked onto his and time temporarily stood still for her.

Some days later they were called in for a private interview. In his characteristic way, Sai Baba's asked Phyllis' husband: "What do you want?" and he replied that he would like Sai Baba to heal her of the severe headaches she had been suffering from for years. Baba nodded his head sympathetically saying: "Yes! Yes!" and proceeded to give a detailed analysis of her physical problems. He told her she was suffering from not one but five different headaches and said gently to her: "Don't worry. I will help you." and then manifested some vibhutti for her and told her to make a paste with it and dab some on the bridge of her nose each morning for five days while she meditated on a spot in the middle of her forehead.

But Phyllis spoke up that what she really wanted above all else was not to have her headaches cured but to help her to attain enlightenment and eventual union with God. At that Baba smiled and nodded his head and then said in English: "Yes, I know. But first the body must be made strong. After that I will teach you." With that interview, a new phase in her life began. She was healed of her headaches and other bodily problems but more importantly given greater strength to expand her healing practice. She has since written several books about Sai Baba.



## Cancer Cured in a Strange Way

### Source: Internet

A family, Mr and Mrs K. R. K. Bhat lived in India in the 1940s. As was the custom with most Indian families, some particular Deity or aspect of God is worshipped. The husband preferred to worship the Avatar Krishna. His wife, Mrs Bhat carried on the tradition in her family of worshipping Lord Subramaniam.

Daily, Mrs Bhat performed the ritual puja ceremony to Subramaniam in the household shrine room. In 1943 Mrs Bhat developed cancer of the uterus. Mrs Bhat's widowed mother was then living with the couple and told her son, "Lord Subramaniam cured your father of cancer without any operation. In the same way he will cure your wife." Such was the strength of her faith. The son and his wife agreed and so they decided to forego medical surgery. The puja worship was intensified and carried out with the strictest attention to proper detail. Prayers were fervent and prolonged. The young wife remained in bed and her Mother in-law carried out the ritual worship. Six months passed and the young wife was growing gradually thinner and weaker.

Then one night in a semi sleep state, Mrs Bhat saw a large cobra circling the bed. She turned on the light and woke the mother in law but no snake was found in the room. When she turned out the light to go back to sleep, she again saw the cobra going around the bed. As soon as she became aware of the cobra it assumed the shape of Subramaniam as pictured in her shrine room. He



floated above her and then pierced her



chest with his spear weapon. Then he floated away, drawing her with him to the peak of a high rocky hill. She knelt down to him and touched his feet with her hands and forehead. Then he began to speak to her, asking if she wanted to stay with him or return back to the world, which she took to mean a choice between continuing to live or joining the spirit life. She thought of her husband and children and their need for her and answered that she would like to return to them.

Subramaniam said: "You are cured of your illness, and will soon grow strong. Throughout your life I will protect you and whenever you think of me, I will be there. Now you may return."

But Mrs Bhat did not know how to return so she asked. In answer he pointed to a long winding staircase that opened at her feet. She began to descend and then slowly awoke to find herself back in her own room. She

told her mother in law and husband about her experience which she regarded as very sacred. From that very day the signs of cancer left her and she began to grow stronger each day. Soon she was carrying on a normal life only now she seemed to feel a deeper meaning to life. She began to help the poor and the needy. She reasoned that God had given her back her life so she was going to use it for the services of others.

Twenty years later, the family heard of Sathya Sai Baba and went to see him at his ashram. She was given a personal interview

and Sai Baba told her: "I spoke to you long ago - twenty years ago." But she insisted this could not be true as it was her first visit to but I came to you when you were



the Ashram. But Sai said to her: "Yes, yes, living in Mysore." And then he



mentioned the street and city where she had lived when she had cancer and had the vision of Subramaniam.

He then walked partly up the staircase that led to his living quarters above the room they were in and told her to look down. She did so and immediately was struck by the sight in her vision so long ago of the staircase which she had descended to return back to her life in the world.

Next Sai Baba circled his hand as he does when materializing objects and he produced a photograph of himself in the chariot of Subramaniam with a cobra circling around him. Mrs Bhat was astounded and realized that God could assume any form at all. He had taken on the form of Subramaniam which she worshipped twenty years ago, and now here he was standing before her in the form of Sathya Sai Baba. She fell at his feet shedding tears of joy.



## **Pain**

**By: Khalil Gibran**

Your pain is the breaking of the shell that encloses your understanding.

Even as the stone of the fruit must break, that its heart may stand in the sun, so must you know pain.

And could you keep your heart in wonder at the daily miracles of your life, your pain would not seem less wondrous than your joy;

And you would accept the seasons of your heart, even as you have always accepted the seasons that pass over your fields.

And you would watch with serenity through the winters of your grief.

Much of your pain is self-chosen.

It is the bitter potion by which the physician within you heals your sick self.

Therefore trust the physician, and drink his remedy in silence and tranquillity:

For his hand, though heavy and hard, is guided by the tender hand of the Unseen,

And the cup he brings, though it burn your lips, has been fashioned of the clay which the Potter has moistened with His own sacred tears.



## Articles & Spiritual Experiences are invited

Please send your articles by 1<sup>st</sup> June, 2015 for publication in July-2015 edition of Samarpan e-magazine.

Please follow below guidelines for submitting your articles for next edition of SAMARPAN.

1. इस वेबसाइट को प्रयोग में लाएँ, हिन्दी में लिखने के लिए.  
<http://www.quillpad.in/index.html>  
Use above website to write in Hindi.
2. Please give a suitable title and write your name or the name of the author (if you are not the author).
3. Please keep your articles in the range of 150 to 1500 words. Please provide enough details in your article about your experience.
4. Please do not type sentences all in capital (upper case).
5. Please do not use short forms (SMS style of writing)
  - Write “you” and not “u”
  - Write “because” and not “becoz”
  - Write “and” and not “n”
  - Please use full stop “.” and not “....”
6. Please write complete sentences in your article.
7. Please keep in mind following while writing “Sai Baba” in your article.
  - Sai Baba
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8. Please do spell-check before you submit the article and correct all spelling mistakes.



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